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ABSTRACT

"News and Notes" is published periodically during the academic year. Topics of typical issues are rotated to include each of the several social science disciplines and social science education. Usually included are: 1) A lead article focusing on what's new in the social sciences; 2) Descriptions of social studies/social science classroom practices; 3) Discussions of curriculum materials and projects; 4) Reviews of materials; 5) A list of resources mentioning instructional materials, and professional resources; 6) Guest commentaries; and 7) Announcement of events, conferences, and workshops. The lead article in this issue by Judith Hansen and Judith Kasper entitled "The Cultural Analysis of Schooling: Theoretical Perspectives from Anthropology" describes the major features of several theoretical frameworks currently used in anthropological research. In addition, the authors suggest ways in which each approach might be applied to studies of schools as sociocultural systems. The classroom section of this issue describes four specific anthropology teaching programs. (SJM)

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Anthropology
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NEWS AND NOTES ON THE SOCIAL SCIENCES

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"The Cultural Analysis of Schooling:
Theoretical Perspectives from Anthropology"

by

Judith Friedman Hansen
and
Judith Preissle Kasper

* * * * * * * * *

Judith Hansen is an Assistant Professor of Anthropology at Indiana University. Her major focus is Urban Anthropology. Judith Kasper is an Associate Instructor in Education, and doctoral candidate in Social Studies Education.

In the following article, the authors describe the major features of several theoretical frameworks currently used in anthropological research. In addition, they suggest ways in which each approach might be applied to studies of schools as sociocultural systems.

Since Anthropology is now an approved course title for Indiana Secondary schools, this article may be of particular interest to our in-state readers.

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The last fifteen years have witnessed a host of changes in the world at large and within our society. These social transformations have laid the foundation for increased cooperation and interaction among a number of traditionally independent academic disciplines. One of the most exciting areas of contact is that which is occurring between anthropology and education. That social studies curricula have added anthropological materials to those of the other social sciences is a result both of the complex social problems generated by rapid change and of developments within the two disciplines themselves.

The myth of the U.S.A. as a "melting pot" in which immigrants from other lands are converted into "100% Americans" has been replaced by a view of the United States as a plural society - a society in which multiple cultures coexist and conflict, in which diversity is the rule and consensus a tenuous hope. Aware of the importance of preparing the young to be able to cope with the difficult problems that this diversity creates, many educators are attempting to develop the necessary attitudes by introducing insights from anthropology into social studies curricula. Anthropology, the science most concerned with the cultural variety of humankind, has much to contribute toward an understanding of the differences which divide us and the underlying uniformities upon which we can build.

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Historically, anthropology developed as the study of small communities with "primitive" technologies that were not part of the Euro-American cultural tradition. In fact, anthropologists held a virtual monopoly on scholarly interest in such peoples, many of whom were just beginning to come into contact with the Western world via missionaries, traders, and colonial administrators. As colonial empires expanded, subject communities were drawn into world markets and politics. More recently, colonial administration has given way before movements for political and economic independence. At the same time, other social scientists turned their attention to the non-Western world. Today, sociologists, economists, political scientists and historians share this research stage with anthropologists. In many cases these social scientists are themselves members of the very societies once categorized and dismissed as "primitive".

Just as others have increasingly taken account of non-Western peoples, so anthropologists have expanded their investigations to include the industrial societies of the West. Anthropologists today study city dwellers as well as villagers, Portland longshoremen as well as Indian farmers, Norwegian fishermen as well as Eskimo hunters. What, then, distinguishes anthropology from fellow social sciences such as sociology? Both fields share many of the same intellectual forebears and analytic concerns. But while sociology pioneered in the development of sophisticated survey techniques and quantitative measures, anthropology - under the influence of two of its most famous practitioners, Franz Boas and Bronislaw Malinowski - concentrated on intensive first-hand observation of the rote and gamut of everyday life in the small, close knit communities which were its scholarly preserve. This tradition of fieldwork with its emphasis on personal participation and keen observation continues to be one of the defining characteristics of the anthropological method. The significance of this approach can scarcely be over-estimated. It enabled early researchers to realize the importance of the culture concept in understanding the lifeways of diverse peoples. Recognizing the wide variety of ways in which people have adapted to different environments, the wide range of beliefs and habits of people in communities all over the world, they came to see that each people's lifeway must be understood initially in its own terms. That is, in every society, no matter how bizarre or incomprehensible people's behavior may at first appear, with closer study we find that it makes sense, given the goals and available means of community members.

The term "culture," though indispensable to an anthropological orientation, has been defined in varying ways. For example, we may compare E.B. Tylor's early definition (1871:1): "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society" to Ralph Linton's terse note (1945:30) that culture "refers to the total way of life of any society." Many anthropologists distinguish between "culture" and actual behavior, limiting the term to "the learned and shared knowledge which is used to generate and interpret social behavior." The essential features of all

usages, however, are that culture is transmitted not by biological inheritance but by learning, that it is shared among a group of people, and that it is the basis for the distinctive patterns of life which characterize each human community.

Many similarities among the most diverse of societies may be attributed to the high degree of psychobiological uniformity of the human species and to the consequent needs which every human group must satisfy in order to survive - the needs for adequate nutrition and shelter, the need to protect and socialize the vulnerable young of the species, the need to organize and cooperate for internal order and external defense, the need to cope with the unknown. To account for the obvious differences among societies, we must look to extrabiological - sociocultural - factors. As White (1949) and others have pointed out, human culture is <u>possible</u> because of our ability to think and communicate <u>symbolically</u>, specifically by means of language. And it is first and foremost through language that anthropologists come to understand other cultures. An awareness of the role and use of language, then, becomes crucial to the investigation of sociocultural phenomena.

The way in which people think about the world around them and their experiences within it is reflected in large measure in their language. While language does not intrinsically limit the ideas which can be formulated by its speakers, it does tend to influence the direction and orientation of perception and thought. Thus, in order to grasp the flow of life as it is experienced in any society, it is necessary to learn the language in which the underlying knowledge is expressed. Mastery of the language, in combination with careful observation of associated behavior over an extended period of time, is the key to accurate description of a cultural lifeway. Yet such description is but one element in anthropological study, to be supplemented by analysis and comparison across cultures.

Any description involves some degree of analysis. One can never hope to describe every single bit of behavior. Always, certain "facts" are selected for mention as relatively more "significant" than others. This selection process becomes even more complicated when the observer is attempting to describe a culture very different from his own; there, what is "significant" may not be at all obvious. Moreover, it is nearly impossible to translate exactly from one language to another, and yet the anthropologist must do so if he is to communicate what he knows to other people outside the society he studies. Thus, he or she must seek to describe the lifeway of the people studied in a manner faithful to their cultural reality, and, to do so, must assess which subtle features are significant enough to note. On what basis does the anthropologist make such judgements?

First, any observer, no matter how conscientious, necessarily sees and organizes the world in the manner of the culture in which he himself

was socialized. The objects and activities he notices, the definitions he gives to them, and the ways in which he categorizes and evaluates them make up a conceptual grid which he has derived from his own cultural background. An anthropologically trained observer differs from a layman in that he is explicitly aware of the conceptual grid which structures his vision. He is thus able to correct for the bias it introduces, while the layman is likely to take his own frame of reference for granted as natural and "true," to be blinded by his own ethnocentrism. Second, the anthropologist has a set of analytic categories, derived from his knowledge of a wide range of cultures, which aid him in defining the precise nature of cultural differences and similarities from society to society. Third, he makes use of a theoretical orientation to select those features of the ongoing stream of behavior which are of particular relevance to his analysis.

Just as each culture constitutes a way of seeing, a framework for interpreting experience for the members of a given society, so do the theoretical orientations provide this for the scientists who use them. All anthropological analysis presupposes the use of one or another such frame of reference, and the explanations which emerge are a direct product of the theoretical perspective used to generate them.

To clarify, let us consider the ways in which various orientations approach the study of human behavior. This is perhaps most effectively conveyed by looking at the several levels of analysis represented in contemporary theory.

Level of interaction	Theoretical perspective
1. The individual and his cultural frame of reference.	Ethnoscience
2. Individuals in communication and interaction with others.	Symbolic interactionism
3. Groups and collectivities in interrelationships.	Functionalism
4. The system of which all are a part.	Functionalism Cultural ecology

These levels of interaction may be treated separately for purposes of scientific analysis. Despite this, neither they nor the theoretical perspectives associated with them are mutually exclusive. Each represents a particular set of focal problems, however; and the theoretical frameworks brought to bear on these problems often differ fundamentally in assumptions and resulting statements. The particular framework chosen by a researcher will reflect his own assumptions about how knowledge should be generated, his analytic goals, and his personal preferences and academic background.

Functionalism is the theoretical perspective most commonly used by anthropologists, and it is frequently taken to be the theory of anthropology by those with limited background in the discipline. Basically, it proposes that all of the institutions and structures of a society form an interconnected system such that a change in any sector of the system will result in a change in every other part. This statement assumes (1) that all sociocultural systems have certain functional requisites or necessary conditions of existence which must be met if the system is to continue - much in the way that an organism has needs which must be met if it is to survive; and (2) that every part has a particular function or contribution to make to the maintenance of the system and is thus indispensable. The individual parts of the system, then, function to maintain the stable existence of the whole. If they do not do so successfully, the system will either disintegrate or change into some other kind of system.

The primary goal of functional analysis is to discover the way in which sociocultural systems work. How do the structures and institutions in a society interconnect and in what way does this maintain the social order? Originally formulated on the basis of data from small, highly integrated communities with no written history, isolated from external pressures and influences, functionalism provided new insight into the nature of society. Bizarre customs of exotic peoples came to be seen as more than simply curious barbarisms. Rather, functional analysis revealed that the practices of any people, however odd they may seem to an outsider, should be viewed in the context of community life. These practices can then be understood as part of a complex matrix of belief and behavior which provides in some way for the needs of the community as a whole and/or its members. Due to the size and isolation of the societies studied, there was much consensus among community members as to norms and values. These cultural traditions were believed by early anthropologists to be all powerful in determining the actual patterns of behavior observed. Individuals were seen as pawns in the larger workings of the system, acting according to cultural rules whose function was to maintain the society in its organic wholeness. In the absence of historical evidence to the contrary, these societies appeared to be in a state of unchanging equilibrium.

We have said that early functionalists were concerned with how societies worked; they did not address themselves to how they came to exist in that form. In the absence of written history, this seemed a speculative enterprise at best. Neither did they consider the individual as a creative manipulator of his own cultural milieu. All change was seen as externally induced - by diffusion of an innovation from another society, conquest, or natural catastrophe. Barring the operation of forces such as these, they proposed, no change would occur.

This view was extremely influential in the training of several generations of anthropologists, and it remains a valuable methodological orientation for fieldworkers today. All contemporary anthropologists look for

interconnections of cultural phenomena, for manifest and hidden social consequences of behavioral and attitudinal patterns. But as a theory of how societies actually work, early functionalist formulations have been subjected to devastating critique.

Among the many criticisms leveled against them, one of the most fundamental has been that functionalist theory does not specify the actual mechanisms by which the system is maintained. It is addressed to how processes as opposed to why processes. This problem has been taken up by cultural ecologists, who have successfully overcome many of the limitations of the functionalist orientation. Two basic propositions characterize cultural ecology: first, human sociocultural systems and the natural environment in which they exist constitute a larger whole called an ecosystem; second, adaptation is the mechanism whereby sociocultural systems develop into their particular forms, endure in those forms, and undergo change.

From these propositions, two major research problems emerge. In what ways do sociocultural systems adapt to and modify their total environments? In what ways, as a consequence of this systemic adaptation, do the institutions of a society adjust to one another? When a functionalist looks at a society, he sees at most a degree of mutual influence between the human system and the natural one. The physical environment sets limits on the forms which social organization may take, while the cultural activities of man may modify the environment. Beyond this, the natural setting is treated as just that: a given or constant which cannot explain the internal dynamic of the human cultural system. The cultural ecologist, on the other hand, sees a continual interplay among the various components of the larger ecosystem which requires ongoing adjustments on the part of the human population. The adjustments may be sufficiently small or sufficiently patterned that they do not force major shifts in the overall sociocultural organization, but the potential for change is viewed as intrinsic to the system. For example, the introduction of the horse into the seventeenth century Southwest induced the Apache Indians to change from a sedentary, agricultural existence to a mixed economy based primarily upon the hunting of the buffalo.

Moreover, cultural ecologists have modified the functionalist concept of interconnection and interdependence of all constituent parts of a society by proposing that not all aspects are equally interdependent. Change in some domains, it is hypothesized, will have far wider effects for the system as a whole than changes in others. For instance, changes in the technology of a society - the body of tools and skills in use in the group - or in the modes of economic livelihood are likely to have far greater impact on a variety of behaviors and attitudes than are changes in, say, art styles or family structure.

Both cultural ecologists and functionalists focus on the macroscopic or systemic level of analysis. Neither group of theorists attends to the

"micro" level of the individual actor. One of the reasons for this neglect is an assumption common to most representatives of both approaches that individual members of a given culture share a uniform world view, uniform sets of expectations, goals, and understandings. Much anthropological research is based upon the notion that a given culture is unitary. The transmission of culture through processes of enculturation and socialization is supposed to be a replication of this uniformity. Consequently, although certain individuals may deviate from the cultural "norm," in general, individual behavior simply reflects and facilitates the operation of the system as a whole.

The last two decades, however, have seen a growing interest in the degree to which cultures are, in fact, internally differentiated. Although a given society may be characterized by a broad framework of shared ideas and patterns of behavior, in fact there is a wide range of variation in members' interpretations of this shared point of view. As Wallace (1970) has expressed it, every society must replicate the uniformity that exists through enculturation and socialization; it must also organize the diversity of variant interpretations of cultural rules. Thus, it is essential to study the ways in which members of a society perceive and organize cultural knowledge and the ways in which these variant "cognitive maps" affect mutual expression of behavior. These problems are studied by ethnoscientists - also known as cognitive anthropologists - and symbolic interactionists.

Ethnoscience is the systematic study of the organization of cultural knowledge. Focussing on language to discover how people order their world of experience, ethnoscientists attempt to describe the cognitive models which people use to generate culturally appropriate behavior. Typically, this has involved asking individuals to recall and recite all of the words and phrases which they use in referring to a particular area of experience. Many early researchers in ethnoscience, for example, concentrated on building logical models of verbal expressions concerning kinship relations; others worked on color categories or botanical taxonomies. These early efforts have been of limited value, however, in establishing the relationship of the individual to his cultural milieu. Working intensively with single individuals, ethnoscientists have failed to tap the range of cognitive models in use in a single society. Moreover, the topical areas investigated have been of such restricted scope that their usefulness in explaining the bulk of behavior has necessarily been minute. Finally, enthnoscientists have tended to ignore the problem of how these cognitive maps affect the generation and modification of behavior.

Not all research labelled as ethnoscience has been of such limited value. One notable exception, for example, is the study by James Spradley (1970) of tramp culture in the Seattle area. Using ethnoscience techniques to determine the way in which tramps conceptualize and interpret their experiences, particularly in their relations with the judicial system,

Spradley shows how the cultural map of the tramp conflicts with the cultural premises of judicial and law enforcement officials, and the effects of this conflict on the behavioral strategies of the tramps.

Studies of this type in fact constitute a bridge between ethnoscience and symbolic interactionism. Unlike ethnoscientists, symbolic interactionists are concerned primarily with the mutually influencing behavior of interacting individuals. It is assumed that people will respond to one another and the environment around them on the basis of the meanings that these things have for them - rather than reacting mechanically or automatically in terms of some inherent, static quality of the external stimuli. Decisions are made, behavior is constructed in light of the actor's interpretations of his situation, and personal and shared meanings involved develop in the context of social interaction. They are not merely acquired by one person from another; an individual will take note of something, interpret it in terms of his own experience and the nature of the present situation, and evaluate it according to the objectives and goals he currently holds. Within a particular social event, each participant is communicating - verbally and nonverbally - his intentions, expectations, and definitions of the situation to the others involved; he is taking note of their messages; and he internalizes and interprets these messages and modifies his subsequent behavior accordingly.

The interactive process is facilitated by the peculiarly human ability to "take the role of the other." An individual can imaginatively put himself in another's place; he can consider the other's expectations, interpretations, and points of view; and he can look back at himself through what he assumes to be "another's eyes." This role-taking ability is a key factor in influencing the kinds of interpretations an actor will formulate in any social situation.

With this perspective toward social behavior in mind, the symbolic interactionist views human group life as a fitting together of individual lines of action and expectation. It is characterized by fluidity, by malleability, and by a constant interplay of varying forces. To the extent that a "fit" does not occur in a given situation, actors are impelled to revise their current meanings and expectations and may consequently modify their actions. The symbolic interactionist does not deny the presence in social contexts of such structural components as norms, values, and roles. He does, however, regard as problematic the degree to which an understanding of these elements is unanimously shared among social participants. Viewed in this manner, these structural components take on a tenuous, fragile quality not present in their conventional treatment by functionalists.

There are two primary advantages of using symbolic interactionism as a theoretical perspective. It enables one to take account of both individual and group activity. It also contains an inherent explanation for social change.

Research techniques used by many symbolic interactionists are highly intuitive and subjective in nature. The scientist attempts to "take the role" of the others whom he is studying in order to experience their perceived interpretations, expectations, and motivations. His data consist of both verbal and nonverbal behavior observed, and he attempts to categorize his observations in terms suggested by his informants' meanings rather than his own. These procedures are especially fruitful during the early phases of research when one's objective is to generate concepts and theoretical statements that will faithfully reflect the reality of the informant's world.

Each of these four theoretical perspectives focuses upon different aspects of human activity and each generates divergent - though not necessarily incompatible - explanations for why people behave as they do. An understanding of them will greatly enhance a teacher's skill in dealing with anthropological material in the classroom. However, our primary concern here is with their utility for studying the school as a sociocultural phenomenon, whether by anthropologists or by teacher-researchers. As has been recently pointed out (Wax and Wax 1971), research in the schools has for too long been concentrated upon how to teach kids "more stuff faster." There is very little knowledge available - in scientific terms - of what actually occurs to people in schools. The four approaches discussed here provide ways of getting at such knowledge.

If a functionalist were to design a study of the school, he might view it as a self-contained cultural unit or he might take the classroom as his primary unit of analysis. In either case, he would wish to identify what the school/classroom requires in order to maintain itself as a functioning unit. What behaviors, expectations, and conditions must be met if the system is to survive? Or, he may consider the school as an intentional unit - a system whose purpose it is to accomplish certain predetermined goals and which devises means to promote such objectives. In such case, he might then evaluate them in terms of internal consistency, appropriateness, and effectiveness.

The sociocultural unit - whether school or classroom - would be analyzed in terms of standardized behaviors and expectations - expressed as norms, roles, and values. These would then be juxtaposed to demonstrate their mutual contributions to maintaining the system. Every identifiable group in the school - teachers, students, administrators, and service personnel - might be examined in these terms in order that the contributions of each may be explained.

Estelle Fuchs' study (1967) of the experiences of first-year teachers operating in New York City schools is representative of a conventional, functional approach to the examination of public schooling. The data consist of intensive, taped interviews of elementary teachers who are graduates of a program undertaken by Hunter College, as well as observations of class-

room activity. Fuchs interprets the reactions of her population in terms of institutional and cultural factors assumed to be operating in the schools and neighborhoods. She identifies the major patterns of values and expectations held by these beginning teachers and then compares and contrasts them with those held by the students. Situations perceived as dysfunctional or disruptive by the observer are explained in terms of the underlying conflict in basic cultural premises held by these two groups - white, middle-class teachers and black or Puerto Rican students from a poverty-stricken milieu. She suggests that the values and expectations of the two groups - especially those of the teachers - must be modified toward greater compatibility in order for the classroom to operate as a cohesive, goal-directed system. The role of the administrator is also analyzed in terms of its effectiveness in supporting or hindering the goals of classroom interaction.

The cultural ecologist, building upon some of the premises held by functionalists, would take a somewhat different approach to investigating the schools. He would be concerned with the dynamic interplay among the various forces identified by the functionalist - the way in which they affect and mutually influence one another. In addition, he would attempt to show the actual mechanisms whereby the constitutent groups - or the school as a whole - adapt to the social and physical environment in which they operate. For example, how might a change in administrators affect the behavior and outlook of student, teacher, and service factions of the school population? What adjustments might each of these groups make to this change? What effect does the presence of multiple classes at the same grade level have on the organization of an elementary school? Looking at the physical environment in which school activities take place - the school building and equipment; classroom, administrative, and service facilities; and "natural" factors like plant life and climate - the ecologist might ask questions such as these: how do "egg-carton"classroom facilities influence the ways in which teachers and students relate to one another? How do teachers accustomed to conventional arrangements adapt to the conditions of new, open-space architecture? In other words, how does the physical habitat of the school influence behavior and how do participants adjust to and modify this habitat?

Another problem that the cultural ecologist might consider is the relation of the school to the larger "ecosystem." He might examine, for instance, the ways in which the school is influenced by and exerts influence upon groups in the local community, the state government, teacher pressure groups, and professional academic groups. What demands and expectations do each of these direct toward the school? What mechanisms of control or power - such as funding - does each group have to back up demands or to lobby for its own interests? How do the school personnel adjust to these external pressures? Donald Horton's analysis (1967) of a suburban New York school system addresses itself to some of these questions. The development of the school district over a period of years is viewed as a product

of transactional processes among four major elements: the internal system of the school; the local community; the government at state and national levels; and the academic educational community. Changes that took place over the course of the given time period were interpreted as resulting partially from internal forces, such as demands of the teaching staff and organizational modifications by administrators, and partially from external sources, like the varying, often conflicting demands from citizens and financial pressures from the state government.

The ethnoscientist would study the school in terms of the individuals who are connected with it - teacher, student, administrator, parent, custodian, and board member. Concerned with the "cognitive maps" which each uses to organize and understand his or her experience, the ethnoscientist might attempt to identify, for instance, how a teacher categorizes his students, how he defines his tasks with respect to them, what he perceives as appropriate behaviors on their parts. These might be contrasted with the way in which other teachers, or administrators, or students view these same topics, thus pointing up implicit conflicts or sources of misunderstanding. The teacher's way of conceptualizing and organizing subject matter might be examined. What assumptions are made about the nature and value of curriculum materials, methods, and procedures? How do school personnel define their roles vis-a-vis one another? How do they define the physical spaces in which they work and the activities appropriate in each type of space? Going a step further, how do the cognitive frameworks of each participant (or each type of participant) influence those of others? For instance, how do the patterns of "clean-up" procedures viewed by custodians as most efficient affect teachers' choices in classroom layouts and the behavior they expect of their students during the last fifteen minutes of the school day? What strategies does each participant use to ensure that his expectations are met? Although this line of research promises to be most fruitful in generating explanations concerning the behavior of individuals, the lack of examples pertaining to school environments may be testimony to the difficulty with which it is applied.

Whether by means of the ethnoscientist's linguistic approach or by some alternative strategy, the symbolic interactionist is initially concerned with ascertaining the expectations and interpretations that participants bring to a social situation. Given these, the researcher seeks to analyze the process of interaction itself. How does each participant communicate his perspective to those with whom he interacts, and how do these others perceive it? The symbolic interactionist may examine the signals a teacher gives off - verbally and nonverbally, through the physical arrangement of objects and students, in the way he structures the curriculum, and through the assignments made and tasks given. In what ways does the teacher attempt to control the kinds of roles played by students? What rules are enforced within the classroom? Who makes them and by what procedures? Inherent in the responses to each of these questions are particular ways of defining the classroom situation. The analysis is not complete,

however, without the characterization of how the student reacts to his or her teacher's signals. The observer attempts to examine the ways in which the participants will mutually adjust to one another's perceived positions. What assumptions do both teachers and students make about appropriate teacher-student interaction? How do they communicate these assumptions to each other? How do they react when they perceive discrepancies, and how are conflicts resolved? To what extent is the teacher aware of this entire process? Does he make use of his awareness? The same approach might be taken in the analysis of student-student interaction or, indeed, any of the interactive partnerships that occur within the school setting.

This perspective is particularly fruitful in the study of school populations which include members of ethnic minorities. Categories of expectations and the means used to communicate them may be assumed to vary among black children, American Indian children, and WASP children. Gerry Rosenfeld's study (1971) of a class of black and Puerto Rican children exemplifies an analysis of the various kinds of roles students play vis-a-vis one another in a "multi-cultural" context. Using a series of sociograms designed to reveal the numerous ways that students relate to one another in different situations, he describes the kinds of mutual adjustments and modifications that students make. Rather than permitting the subcultural differences in norms and values to remain unacknowledged and thus potentially disruptive, Rosenfeld - a teacher-researcher - uses his awareness of them to structure classroom interaction in such a way as to facilitate his educational objectives.

Smith and Geoffrey's "micro-ethnography" (1968) of a single, inner-city classroom is another example of a symbolic interactionist approach. They are particularly interested in examining classroom behavior from the point of view of the teacher. Taking the teacher's stated goals as "given," they investigate the means by which such objectives are communicated to students and the strategies devised by the teacher - both calculated and spontaneous - to ensure that these are achieved. A provocative outcome of their study is the view of the teacher as decision-maker, who - at any given point in classroom interaction - is faced with alternative courses of action, each with its own anticipated outcome. Choices are made on the basis of their match with intended outcomes, interpretation of student abilities and motivations vis-a-vis educational goals, and the desire to maintain a particular type of student-teacher relationship.

Each of the theoretical perspectives we have discussed addresses itself to different levels of analysis. The choice of which to implement in a given research context depends ultimately upon the purposes to be achieved. In practice, it is likely that any given researcher will employ a combination of approaches. But in order to do so effectively, it is important that he or she understand the strengths and limitations, as well as the built-in assumptions, of each. In the present essay we have attempted to

sketch briefly the major features of several theoretical frameworks currently used in anthropological research. In addition, we have sought to exemplify the way in which each has been or might be applied to the study of schools as sociocultural systems. While we can do no more than outline possibilities in this brief space, we have tried to indicate the kinds of questions which might be fruitfully pursued, both by professional researchers and by classroom teachers. It is our conviction that teachers, armed with adequate tools of analysis, can greatly enhance the effectiveness of their teaching and better encourage development in their students of insight into the plural society of which we are all a part.

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From The Classroom

"Anthropology at Belzer Junior High School"

by

Claud Hayes

At Belzer, we teach a two semester course to ninth graders that is an introduction to anthropology. After approximately a two week period of general introduction and "goal setting" for the course, we move into the topic of archaeology. This not only answers the students questions of "how do they find out this stuff?" but is a real "interest grabber" since practically all students are interested in archaeology. We build a foundation of fundamentals based upon text materials, upon reference books and materials which have been acquired by our library, and upon two or three excellent films that are available. We use portions of the Anthropology Project materials at this time. We follow this with a "salted dig" on our own school ground. We borrowed this idea from the first-quarter issue of the 1968-69 Social Studies Professional Growth. We have made some changes to fit our situation and purpose. After each class has completed their excavation, the following day is spent in attempting to interpret the "artifacts" found. This could be followed by a field trip to excavate an abandoned farm-home site, for example, or by a film for reinforcement.

The archeology unit is followed by units on Physical and Cultural Anthropology. Some materials that we have found helpful in pursuing these topics are: the Anthropology Curriculum Study Project materials (Macmillan); films; Readings in World History by Stavrianos (Allyn and Bacon); the pamphlet - Anthropology in Today's World (American Education Publishers); and the record set - Ways of Mankind (National Association of Educational Broadcasters, 119 Gregory Hall, Urbana, Illinois 61801). The latter is an excellent aid, especially, Set I. Other materials and activities are listed in our curriculum guide for the course.

Our course is far from perfect at this time, and we continue to re-evaluate and modify it. If anyone is interested in knowing more about our practices, successes, and failures, we would be pleased to extend him or her an invitation to visit with us, or to correspond. Likewise, we would appreciate hearing from News and Notes readers about their experiences with, and suggestions for, teaching Anthropology in the junior high school. Our address is: Belzer Junior High School, 7555 East 56th Street, Lawrence, Indiana 46226.

Claud Hayes is department chairman at Belzer Junior High School, 7555 East 56th Street, Lawrence, Indiana 46226.

"Anthropology at University Elementary School"

based on an interview with

Rita Toney Sanders and Myriam Wood

Prior to its recent revision, The Administrative Handbook for Indiana Schools stated that in grades one through three, a twenty percent allotment of classroom instruction and study in the social content area (history, geography, science, and citizenship) is "representative of best practice." That translates to approximately 78 minutes per day, much more than a random sample of primary teachers would probably estimate as their allotment. At University Elementary School in Bloomington, however, the social content area is likely to get a twenty percent allotment, or more, and without usurping the time allowed for language arts, mathematics, and the like.

Rita Sanders and Myriam Wood describe Social Studies and Science as "five days per week subjects." Their students seem to agree; for history, archaeology, geography, and science are rated as "their most exciting subjects." When their classes received some letters recently from a pen-pal second grade in another county, and in which their correspondents mentioned that they were spending a great deal of their time "working on cursive writing," several U-School students wanted to write back to ask "how come you are not studying about fossils and excavations, and cultural universal Sanders and Wood both feel that it is as important for primary children to have a conceptual base from which to begin to comprehend the social and scientific phenomena which are so much a part of their daily lives, as it is for them to develop mathematical and language arts skills. In their classes, they frequently combine those purposes by planning and implementing many activities designed to address several skill and knowledge areas simultaneously.

Sanders and Wood have found the teachers guide and student materials and activities from the Georgia Anthropology Project to be quite good vehicles for accomplishing their goals. They use mostly the materials from grades two and five which focus on "The Development of Man and His Culture." To these Project materials, the U-School teachers have added a whole host of supplementary items and activities such as:

- an excellent, continually growing, and shared file cabinet full of clippings, postcards, and pictures (publications such as the National Geographic, the National Geographic School Bulletin, weekly student newspapers, and many of the Scholastic Book Service titles were cited as being extremely useful resources);

Rita Sanders and Myriam Wood are 2nd and 3rd grade teachers, respectively, at University Elementary School, Bloomington, Indiana 47401.

- use of some excellent rental films available through the Indiana University Film Library, e.g., "Glimpse of the Past," "Cave Dwellers of the Stone Age," "Shelter," "Indian Boy of the Southwest," and "Archaeologists at Work";

- visits from archaeologists, sociologists, and anthropologists, and from various, local, artifact collectors and folklorists, and occasional visits also from parents and grandparents who recount their experiences in the towns of their childhood, or who describe their visits to other places and peoples;

- visits to such places as the G.A. Black Archaeology Laboratory at Indiana University, or to their own "dig" in the fields beyond the school grounds;

- carefully chosen books for "storytime" when there exists an opportunity for the reading to reinforce the students' social studies activities (Several books which had been recent fare at the time of the interview were: The Secret Story of Pueblo Bonito, Search for the Living Fossil, If You Lived in the Days of the Wild Mammoth Hunters, and Wak-A-Poo and the Flying Arrows);

- frequent structuring of language arts writing assignments around social studies themes which are related to a particular culture or event which the class has been studying, in an attempt to give further meaning to the respective concepts, understandings, and perspectives;

- and, running through and supporting it all, a great deal of teacher teaming and sharing of ideas, materials, and expertise.

One graphic example of the sharing is found in one third grade's time line which begins on the window side of the room (Lincoln's birthday is near the window), stretches across a large corridor into another classroom (this gets them a little beyond the limits of Carbon 14 dating), and then extends, by imaginative projection, out to the parking lot (the children consider that to be around the molten lava stage of the earth's history). Another example of sharing was provided when some children wondered why greens and blues never appeared on the Indian pottery which they were examining as part of one day's lesson. When neither teachers nor students could offer a satisfactory reason, the children decided to experiment with pottery painting using clay and coloring made from berry juices and grasses. With the assistance of another teacher who was wise in the ways of kilns, the students fired up their creations. They solved their problem when they noticed that the green and blue colors always burned out in the process of baking. The sharing does not stop with files, displays, expertise, and other in-school sorts of collaboration; often, when teachers go on vacations, or to conventions, they find themselves acquiring many items which they know "the others can use."

Their general observations on the value of anthropology in the primary grades supported many of the assertions made by Cheryl Charles in her evaluation of the Georgia Project for the November 1972 issue of Social Education. They reported that the children, both American and Foreign students, in the various reading ability levels "have great success with, and have much enthusiasm for, the materials and activities." According to them, the anthropological format provides teachers with a myriad of opportunities for integrating a wide variety of geography and science skills into their lessons, as well as being an effective medium for developing children's cross-cultural interests and sensitivities. This kind of program is as satisfactory as it is, they feel, because it offers children many opportunities for performing successfully, while also permitting teachers to achieve those skill, cognitive, and affective objectives which they feel are important. -T.E.B.

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"The Anthropology Curriculum Study Project Materials at the High School Level"

based on interviews with Mitch Marsch and with Lee Smith

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Since these interviews were accomplished via telephone, the questions were directed more toward teacher and student perceptions and experiences with the materials than toward the specifics of instruction. For an excellent, capsule summary and evaluation of the course, Patterns in Human History (and of twenty-five other projects), readers are directed to the November 1972 issue of Social Education.

The questions posed to Marsch and Smith involved the following. How well do the Patterns in Human History materials seem to serve your purposes? How do they seem to work with students? What problems, if any, have arisen with such items as: cost; topics covered; administrator and/or colleague resistance to such materials; teachers having a limited background in the content area; teacher preparation time requirements; and student reading abilities? How well do the materials lend themselves to supplementary activities? How adequate is the Teacher's Guide? And, do you plan to continue with the course in the future? Readers will find that most of the answers are favorable, and there is a reason for that. It was our purpose to identify instances of success with innovative alternative models for Indiana teachers to consider as an adoption year approaches. It is our

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Mitch Marsch teaches at Harrison High School, 211 Fielding Rd., Evansville, IN 47715. Lee Smith is department chairman at St. Louis Park High School, St. Louis Park, MN 55426.

hope that those of you who are interested in investigating further will seek out colleagues such as Marsch and Smith to ask whatever questions will enable you to make decisions about whether or not to attempt similar innovations.

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At Harrison High School in Evansville, Anthropology is an elective course. Enrollments have been growing since its adoption system-wide one year ago. Prior to then it had been a pilot course in a few selected classrooms, one of which was Mitch Marsch's.

Marsch was sold on Patterns in Human History by the completeness of the materials and the Teachers Guide, and by the excellence of the multimedia kits. He found that the transition from Sociology, a course which he had taught for several years, to Anthropology, was easily accomplished. Having taught the course, his satisfaction was reinforced by the overwhelmingly favorable response of the students. "They really get involved with this material, much more so than in most of their other courses. Excercises such as 'Do You Judge People By What They Look Like?' provide a great deal of enjoyment and insight for teacher and students alike!" Several of Marsch's earlier students were so enamored with the subject that they decided to major in anthropology in college, and have since written to report their continued satisfaction with that decision. The teachers in the other high schools of the county where Patterns is offered are reported as expressing similar satisfaction. Marsch believes that "it is quite likely they will be even more enthusiastic with one year of experience behind them. I would even predict that many of them will do as I have done and increase their reading in anthropology, and possibly take some courses in the area."

The major problems which were identified involved (1) time, and (2) testing materials. "It is so well developed a course,"suggests Marsch, "there just isn't enough time to do justice to it in 18 weeks. There are many supplementary materials and local resources which could be employed, but doing so requires a person to forego well designed, project episodes. With the materials as good as they are, that's a difficult decision to make."

To compensate for the absence of project developed tests, Marsch has developed some of his own. In their essays, students use the process and knowledge skills they employed in solving problems posed by the materials to solve a similar but slightly different problem posed by the exam questions. Some objective and short answer tests have been developed for the physical anthropology units. In both of the testing areas, however, he feels more needs to be done.

Two other, minor reservations which were expressed involved the reading level ("The materials seem to be geared to above average readers. Others

find many of the ideas and concepts to be rough going."), and the course's treatment of evolution ("Many of the students get a little up-tight during the unit on 'What Has Evolution Wrought?' However, most students eventually seem to agree that evolution can co-exist with religious conceptions of creation.").

On balance, the Harrison High experience with the ACSP materials is considered by Mitch Marsch to have been, and still to be, a very satisfactory one indeed.

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St. Louis Park High School, Minneapolis, Minnesota, was a pilot school during the development stages of Patterns in Human History. For several years these materials have been the basis of one of the four, elective, semester courses in the World Studies area which are available to juniors and seniors in that school. The course is titled Patterns in Human Experience, because of its focus on different cultures. Three teachers teach sections to the 200 students who enroll in the course each year.

Lee Smith reports that he and his colleagues are so pleased with the course, that they are currently attempting to develop a sequel in which students would apply their anthropological frames of reference to contemporary cultures. For this latter course, they are considering having students collect data in their own environs - among other places, right in their own elementary and secondary schools, and in their city - using guidelines provided in the Science Research Associates program, "Ethnography of a Complex Society".

Smith reports that Patterns in Human History materials evoke a great deal of student involvement. "As a matter of fact," reports Smith, "they are so well done and so compact, they offer more than one can deal with in a semester. As a result of the pace, students are frequently unable to savor the richness of the conceptual models. By maintaining a steady pace, student interest is also maintained. On the other hand, given the continuity and reinforcement which is structured into the materials, if students don't pick up things the first time they are introduced, they are usually able to correct the situation in the succeeding activities."

The St. Louis Park students and teachers are able to complement Patterns with field trips to the St. Paul Museum of Natural History with its excellent exhibits. They have also used the Interact Simulation "Dig" to good advantage by having some students create and bury artifacts from an imaginary culture, and by assigning others the task of excavation, analysis, and reconstruction of the imaginary society. Another supplementary activity has been the use of some of the Netsilik films from Man: A Course of Study. "In doing this there is the advantage of bringing students into contact with a third type of Hunting and Gathering culture," reports Smith. "This enables the students to generate theories about culture building from a

much larger base." Here, Smith offers a caution, "In doing this, it is also possible to lose the spirit of the Patterns materials."

The treatment of evolution in Patterns apparently has not been much of a problem for the students at St. Louis Park High School. "They are exposed to the teaching materials and allowed to form their own conclusions. Their development of an increased capacity to examine and evaluate new ideas is one of the greatest successes we have had with this material." The lack of a testing program does pose a bit of a problem, however. Smith reports that they have had to devise their own testing procedures. Their most frequent device is to provide students with data which are different from, but similar to, others which have been used in class work, and then asking them to apply appropriate procedures in assessing or manipulating the data. The tests are always in the open book format, since they want students to use information rather than merely recall it.

A final, small problem which Smith and his colleagues note is that the student booklets keep coming apart. They have had to duplicate some replacement pages, but the overall costs of Patterns are considered to be competitive with standard textbook costs. "The media kits are expensive to start with," says Smith, "but they, too, average down over a few years."

All things considered, the course has been a great success for St. Louis Park High School. The Administrators have been favorably disposed to the program, and other teachers are anxiously awaiting a chance to be offered one of those anthropology courses about which "the students have so many good things to say."

- T.E.B.

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"More From the Classroom: Social Participation"

The NCSS Curriculum Guidelines have taken the position that knowledge, abilities, valuing and social participation are equally important components of social studies programs. As social studies departments re-examine their curriculum, they seem to be increasingly interested in attending to that fourth component - social participation. Teachers of standard courses are planning instruction to encourage "the application of knowledge, thinking and commitment in the social arena." In addition, an increasing number of schools, like Stivers in Dayton, Ohio, and Columbus East High School in Columbus, Indiana, are offering students special courses with extensive involvement in the activities of their community.

Jim Nay teaches a course called "Community Focus" in which students use their own community of Columbus, Indiana, as a lab to study about social issues. The modular schedule used at Columbus East High School enables the class to meet in a large group twice a week to hear speakers, to view

films, to do simulations, or to take field trips. Small groups meet twice a week for discussion. Students are given a variety of options for their independent study projects. They can get credit for attending meetings of the Human Rights Commission, the Planning Commission, the Zoning Board and the School Board. They are encouraged to read from a variety of books on urban issues which have been placed on reserve in their school resource center, and at the city library.

The course includes readings and activities contained in the Urban Action Kit (Ginn & Co.). The first major class activity was an extensive case study of a ten square block area of Columbus. Students mapped the area and noted land use and population characteristics. They obtained much information from the 1970 Census report, from their own observations and from interviewing people in the area. When they talk with speakers like the mayor, students may raise points about streets and lighting from their knowledge of the area they studied.

In addition to the mayor, speakers for the class have included the City Planner, the director of the Southern Indiana Housing Authority, representatives from the Chamber of Commerce, Legal services, Community Action Project, the Human Rights Commission and the Welfare Department.

The class has taken field trips to a Senior Citizens Center, to the District Consulting Center, and to Indianapolis to visit the Unigov Planning Department, a Model Cities Project and a public housing project.

Students in the Community Focus class are now developing neighborhood plans, in which they take an issue they have studied such as housing or human relations and apply it to the problems and needs of Columbus. In their plans, they identify groups that are concerned about the issue, expected costs and their suggestions for change.

Russell Nicely is teaching the new "Urban Experiences" course at Stivers High School in Dayton, Ohio. The one semester course for seniors meets from 1 to 3 p.m. five days a week. Three days of each week are spent in the classroom studying about government or taking field trips. The other two days students do volunteer work with social and governmental agencies in their community. Nicely reports that the course was based on the belief that students should assume a more active role in the development and direction of their studies. He felt that the city offered many valuable resources which should be used and explored by the young adults. "In this way they develop a feeling of active participation rather than a cold impersonal accumulation of factual knowledge."

Volunteers work with the city ombudsman, the county prosecutor's office, model cities offices, the county welfare department, the recycling center, the Red Cross, the Fair River Oaks Priority Board, with elementary schools and the Board of Education, and with several offices of the city of Dayton.

One student said she liked the course because "you feel like you're really helping instead of sitting back and watching." Another student said, "when somebody makes you feel useful, you do things you didn't even know you could do."

Students are learning the advantages of urban living through their field trips to the Dayton Art Institute, the Museum of Natural History, the Air Force Museum, the Better Business Bureau, the Internal Revenue Service, the County and Federal Courts buildings, the historic Old Court House, the County Coroner's Office and "many, many more" places of interest in Dayton.

After almost a full year with the course, Nicely is "convinced that the rationale for the course is sound and that the students do become more active, politically. They also develop a feeling of belonging to the community and want to share in its future development." - C.H.

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- A Notice from NCSS -

The Board of Directors of the National Council for the Social Studies has declared a need to increase the dues for Regular Subscribing members from $12 to $15 effective June 1, 1973.

- A Request from NCSS -

State Councils wishing to be considered for regional conferences in 1974 and 1975 are urged to submit proposals to the National Council for the Social Studies, 1201 Sixteenth Street, N.W., Washington, D.C. 20036.

One more is authorized for 1974, and three are authorized for between January and October of 1975.

- A Reminder from ICSS -

The 1974 Convention will be held at Indiana University, Bloomington, on April 19 and 20. Make plans now to submit a proposal for a presentation, or at least to attend.

"The Rat, the T.A.T., and the Student: Towards Interest in Psychology"

by

Margaret F. Squires

As our whimsical title suggests, more and more students are coming into contact with such psychological paraphernalia as the laboratory rat and the Thematic Apperception Test. Between 1970 and 1971, the number of psychology teachers in the United States increased by nearly ten percent, according to a National Science Teachers' Association estimate. In a Montgomery County, Pennsylvania, high school, seniors asked to make first, second, and third choices among nineteen electives, awarded psychology a total of 105 choices. In comparison, the second-ranked elective was chosen only seventy times. These straws in the wind indicate a burgeoning interest in the study of psychology. Accordingly, it seems proper to explore some issues and resources important to those of you who are, or will be, teaching psychology.

Perhaps most important is your decision about your aims. What can students gain from an exposure to psychology? Perhaps there are "facts" they may learn, and some percentage of these "facts" may stand unchallenged in spite of growth and change of the relatively new science. Alternatively, students may become entranced with the science itself, follow its development knowledgeably, even pursue careers in the field. R. L. Mosher and N. A. Springfield take a third view of psychology's role in the high school in "Psychological Education: A Means to Promote Personal Development in Adolescence" (The Counseling Psychologist, 1972, Vol. 2, No. 4, pp. 3-82). (1) In their opinion, the special problems of adolescence, aggravated by current social upheavals, are not addressed by either guidance programs or curricula. The values that the school conveys, often unintentionally, are authoritarian and limit growth. To counter the undesirable situation, the authors propose a curriculum whose primary goals are personal and ethical growth. The program focuses on study of developmental stages, involving youth directly in helping or encountering people at the stage they are studying. For example, pupils investigating adolescence counsel fellow students; those learning about middle childhood work in schools. The report on trials of this curriculum makes challenging and inspiring reading.

A similar attempt to suit psychological course work to adolescents' needs grew out of Robert C. George's work with a drug crisis telephone hotline. He reached the conclusion that the main concerns troubling teenagers are failures in communication with parents, the search for a niche in society, and the need for a sense of identity and meaning. To help students deal with these problems, George devised a course focused on

Erik Erikson's developmental theory, especially on the concept of the adolescent "identity crisis". Starting with an examination of the recent history in which students' families are rooted, the course went on to consider cross-cultural comparisons of adolescence. Next, students focused on the developmental issues of this life stage: physical and intellectual maturation, religious and social commitment, and the construction of a self-concept. A final unit reviewed different schools of psychology, relating the review to the young person's need for a coherent way of interpreting experience. George's "New Approach to High School Psychology" is described in the January, 1973, issue of The Social Studies. (2)

Anderson High School (Anderson, Indiana) has just introduced a course blending academic approach and personal involvement. Psychology II is open to seniors who have completed Psychology I and receive permission from the instructor. The format includes individual study, group activities, and work in various community settings. For a month, each student has spent an hour a day observing and working in a placement such as the Juvenile Center, the Mental Health Association, a daycare center, or a school for retarded children or adults. Instructor Mrs. Elizabeth Pistole reports that students moved from enthusiasm to a period of doubt about the usefulness of their community experience. Weathering this natural but trying reaction, they reached a positive resolution. She observes that the students, relieved of much external pressure because of the individual study design, show a great deal of commitment to their work and to the class group. (We hope to print an article by Mrs. Pistole describing the development of this course in the next issue of News and Notes.)

Whether you elect to present facts, cultivate interest in an academic discipline, deal with students' personal development, or some blend of these approaches, you will need to find resources with which to inform yourself and your students. Realizing the difficulty of this task in the face of the information explosion, the National Council for the Social Studies has prepared a Guide to Reading for Social Studies Teachers (J.C. McLendon, Ed., Washington, D.C.: NCSS Bulletin 46, 1973), which contains a chapter on psychology. Judith V. Torney lists some general and introductory works and proceeds to select important books in the fields of learning and cognition, personality, social psychology, and developmental psychology. She has chosen the recognized, key references in each area, so if you wish to familiarize yourself with the basic work in these fields, you will find her guide very useful. (3)

Another valuable general resource is the Program on the Teaching of Psychology in the Secondary School: Final Report (Washington, D.C.: American Psychological Association, 1970). This booklet contains reviews of introductory texts, books of readings, laboratory manuals and psychological journals, and lists numerous resources. The reviewers provide information about the materials' levels of difficulty, special features, and different emphases of presentation. The authors even indicate the

average length of readings and timing of experiments, and estimate the adaptibility of texts to high school scheduling. For the classroom teacher, the section on audiovisual materials alone is worth the book's price. The listed reference materials will help you deepen your own understanding of special areas in the discipline, and an annotated bibliography of novels, case studies, and other readable works suggests enrichment for student and teacher alike. Those of you engaging in laboratory work or supervising science fair projects will appreciate the list of sources of equipment, animals and supplies. Much information is available from organizations whose addresses are given; these range from the Philosophy of Science Association to the American Association on Mental Deficiency. Finally, the booklet closes with suggestions for organizing a course and for increasing student involvement, a section that includes some tested classroom demonstrations. The book is available from the American Psychological Association. (4)

A letter to the same office will bring you a free subscription to Periodically, a newsletter that appears monthly from September through May. Periodically calls attention to interesting articles in established publications, reports on novel materials, and announces competitions, teacher education programs, and workshops. Texts and books of readings are discussed in the "Pocket Reviews" section, and "Gimmickry" is an especially valuable feature, offering in each issue a puzzle or experiment for classroom use.

You may wish to join the APA as a High School Teacher Affiliate. Affiliates are entitled to subscribe to APA journals and to register for the Association's conventions at the same fees members pay. The annual membership fee is $7.50, $5.00 of which may be applied to a journal subscription. If you become a member of the APA's Division of Teaching Psychology, the $1.00 annual fee entitles you to receive the Teaching of Psychology Newsletter, which Linda Winchell at Pike High School, Marion County, has informed us is "helpful in developing a psychology program". (5)

The APA resources are extremely helpful for the teacher. What about something to put into students' hands? Human Behavior magazine is a mine of raw materials for debates, panel discussions, student reports, and lecture illustrations, and it offers a sampling of the career fields of psychological research. (6) Summarizing articles and research reports from reputable journals, it centers on such highly relevant topics as addiction, psychotherapy, education, and social violence. The original reference for each summary is furnished, so that readers can check the completeness and accuracy of the capsulizations and can pursue interesting questions in greater detail. Students should enjoy and profit from this periodical.

Another way to enrich students' experience with psychology is suggested by Dr. I. N. McCollom in an article entitled "Psychological Thril-

lers: Psychology Books Students Read When Given Freedom of Choice" (American Psychologist, 1971, vol. 26, pp. 921-927). (7) A knowledge of Psychology, McCollom feels, is important not just for those anticipating a career in the field; many people will find ways of applying such knowledge, or will be affected by the "experts" thinking. In this light, a goal of the psychology teacher is to arouse interest and to help students learn to evaluate sources so that they go on learning after the final exam. Dr. McCollom conceived the idea of letting students choose scientifically sound and readable books that relate to their own interests. He presents students with a list from which they are to select one to three titles. Reporting on each book read, students assess the volume's cognitive and emotional impact on them. The list has changed over time: Titles are retained if they were frequently selected and favorably reviewed, and students suggest additional books for the instructor's approval. The author describes fifteen of the enduring favorites, such as Virginia Axline's Dibs: In Search of Self, the story of play therapy with a five-year-old, and Knorad Lorenz's King Solomon's Ring, a first-hand account of an ethologist's work with animals. The students' reactions to each of these books are relayed to the reader. While McCollom's system was developed in honors college courses, it would seem to be applicable in secondary school classes. It is Dr. McCollom's impression that students encouraged to read in this way are likely to go on exploring psychological writings.

Some of your more enthusiastic and academically advanced students may profit from The Psychology Experiment: An Introduction to the Scientific Method (B.F. Anderson, Belmont, California: Brooks/Cole Publishing Company, 1971). (8) The author defines scientific method, contrasting it to flaws in the application of "common sense", and outlines the steps of scientific experimentation. The book contains statistical tables to accompany an introduction to statistical methods. Another section tells how to write a research paper. This book can help you to clarify your own thinking so that you can introduce the modes of scientific thought, writing, and statistical analysis to your pupils.

Another set of resources that may serve either teacher or students is Psychology Today: An Introduction (Second Edition; Del Mar, California: CRM Books, 1972) and its companion "antiworkbook", Involvement in Psychology Today (Second Edition. Robert M. Springer, contributing consultant. Del Mar, California: CRM Books, 1972). (9) The text is clearly written, and although it is aimed at college level, it can be used with advanced high school students, as Mrs. Pistole's experience at Anderson High School indicates. Text and workbook cover thirty-four units - perhaps too much material for high school students to absorb in one year; selectivity is indicated. In general, the information presented seems sound, up-to-date, and inclusive. To touch on a few specific points, the chapter on

the philosophy of psychological science strikes me as excellent, although it is perhaps more sympathetic to a phenomenological stance than to behaviorism. The chapters on psychological disorder may be upsetting to adolescents, not so much because of the textual treatment, but simply because of the subject matter. If you present these units, prepare to cope with the psychological equivalent of Medical Students' Syndrome!

The text has some attractive features, notably fascinating pictures and chapter introductions by biochemist/science fiction author Isaac Asimov. It also contains two records. The first discusses language development, presenting samples of young children's speech. The second disk records the conversation of a paranoid schizophrenic (pertinent discussion question: To what degree are her complaints founded on the reality of the treatment she receives?) and a first-hand account of a novel and successful therapeutic treatment.

The "antiworkbook" is full of experiments students can conduct, such as studying attitudes by discovering people's reactions to "lost" letters. Some visual phenomena are neatly demonstrated in its pages. Interesting discussion questions are raised. While the exercises are dependent on the text for information and definition of terms, the booklet represents an antidote to classroom ennui.

Both volumes contain one or two pictures that might be considered risque, and you will have to judge possible reactions to these while you assess the suitability of these materials for your students and goals. In addition, both list extremely well chosen references for further study. You may wish to order a copy of each for examination purposes; whether you use the materials for whole classes, selected students, or neither, the text and references may be valuable to you as you extend your own understanding of psychology.

In considering curricular materials, you may also wish to examine R.L. Morgan's Psychology: An Individualized Course (Palo Alto, California: Westinghouse Learning Press, 1972). (10) The course is intended to promote self-understanding as well as to teach fundamentals of the discipline. It is designed to permit every student to progress at his or her own pace, turning to the teacher as a facilitator and resource person. Eighteen separate paperbound modules cover such areas as child development, classical and operant conditioning, motivation, and social problems. In the manner of a programmed text, the brief units begin with a statement of objectives and are studded with sets of questions that the student can answer and check himself. Pretests and post-tests are provided for all modules. Each student can work out an individual contract with the teacher, using the furnished forms to indicate which units he or she will study. As a further step towards fostering the young person's responsibility for his or her education, two alternative grading procedures are outlined and teachers are encouraged to choose between them in consultation with their classes.

The materials have attractive features. Units contain bibliographies for further study. The teacher's manual lists films, tapes and slides, reprints, and paperbacks relevant to each unit, and suggests additional sources on psychology teaching and individuali ed instruction. Some of the recommended class activities are excellent: Examples are a replication of one of social psychology's classic experiments on group pressure and an inquiry exercise that challenges the student to found his own school of psychology.

On the other hand, the course is aimed at "any community college student". Advanced secondary students can profit from the materials, but you may wish to examine them to evaluate their suitability for other types of pupils. Another factor that might limit the program's usefulness in some situations is its orientation. The author, following Abraham Maslow, appears to view man primarily as a being who seeks "self-actualization". The units dwell on the phenomena of personality and personal perception, slighting physiological and sensory processes, and sometimes rest on the thinking of clinical observers more than on carefully interpreted experimental data. If your chief concern is helping students to handle their own life problems, you may prefer this approach. Young people who will continue to study psychology in college should probably be exposed to more rigorous, careful statements of competing perspectives. Thus, if you use the units as a course's core, you may wish to provide supplementary material for more academically inclined students. If you choose other text materials, you can glean ideas from Psychology: An Individualized Course and employ some of its units as enrichment for students with special interests. Used in these ways, the program has value.

Perhaps you know of other materials and information that would benefit psychology teachers, or have questions about ideas or types of resources not mentioned above. If your psychology program has special features such as a strong laboratory component, provisions for social service, or particularly enriching activities, we are eager to hear about them. In the next issue of News and Notes, we hope to respond to your concerns and suggestions for improving the teaching of psychology.

(Mrs. Squires is pursuing a degree in Clinical Psychology, and is also Working as a Graduate Assistant in the Coordinator's office.)

Sources of Materials

(1) The Counseling Psychologist can be obtained from Washington University, Box 1180, St. Louis, Missouri 63130. Single copies cost $2.50.

(2) The Social Studies magazine is available from the McKinley Publishing Co., 112 S. New Broadway, Brooklawn, New Jersey 08030. Single copies: $1.00.

(3) The Guide to Reading for Social Studies Teachers (Bulletin 46) may be obtained from the National Council for the Social Studies, 1201 Sixteenth Street, N.W., Washington, D.C. 20036 for $3.75. It also contains chapters on the other social sciences; societal problems and issues; curriculum, methods, and media; and human development.

(4) The Program on the Teaching of Psychology costs $2.00. Like Periodically, information on joining the American Psychological Association, and other resources not described here, it is available from the American Psychological Association Clearinghouse on Precollege Psychology and Behavioral Sciences, 1200 17th Street, N.W., Washington, D.C. 20036.

(5) The Teaching of Psychology Newsletter and information about the Division of Teaching Psychology are available from Lawrence E. Murphy, Secretary-Treasurer, Division of Teaching Psychology, Psychology Laboratory, University of San Francisco, San Francisco, California 94117.

(6) Human Behavior Magazine, P.O. Box 2810, Boulder, Colorado 80302 may still offer charter subscriptions at $7.20 for the year's six issues.

(7) Reprints of "Psychological Thrillers" are available from Ivan N. McCollom, 1696 View Way, El Cajon, California 92090.

(8) The Psychology Experiment is published by the Brooks/Cole Publishing Company Division of the Wadsworth Publishing Company, Belmont, California 94002.

(9) Psychology Today: An Introduction (2nd ed.) and Involvement in Psychology Today are products of CRM Books, 1104 Camino Del Mar, Del Mar, California 92014. The workbook costs $4.95.

(10) You can order Psychology: An Individualized Course from Westinghouse Learning Press, College Publications, P.O. Box 10680, Palo Alto, California 94303. The cost is $11.95 for the entire course, 65¢ for each module.

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Addendum to Curriculum Focus on Peace

The Institute for World Order (formerly the World Law Fund) seeks to promote world-wide economic sufficiency, social justice, democracy, ecological balance, and the reduction of international violence. Its school program develops materials, methods, and teacher training programs. It publishes Ways and Means for Teaching about World Order, a periodical sheet of resources and ideas. For this and further information, write 11 West 42nd Street, New York, New York 10036.

"Guest Reflections"

"Goodbye Bloomington! Hello Clyde, Hello Mt. Gretna!"

Thomas Castellano
and
David L. Horst

Last year as teachers in Clyde-Savannah in Upstate New York and in Mt. Gretna in South Central Pennsylvania, we dreamed of spending a year away from our school districts traveling around the country visiting people and places where things are happening in education. We felt a real need to become more familiar with "The New Social Studies." We yearned for hours of unscheduled time so that we could finally read and analyze the literature on teaching and learning. One attractive opportunity came to our attention by way of the SSEC Newsletter. The Social Science Education Consortium in beautiful Boulder, Colorado was seeking applicants for their two teacher associate positions. We decided to apply.

The Consortium, however, was looking for teachers who came from America's great megalopolitan areas. Mt. Gretna, Pennsylvania and Clyde, New York did not seem to fit into that category. We were both despondent upon hearing the news, but our disappointment turned out to be short-lived. Mr. James Becker, Director of the Diffusion Project at Indiana University, was also recruiting teacher associates. He indicated that while Bloomington, Indiana lacked the purple mountain majesty of Boulder; Boulder could not match Bloomington's amber waves of grain. After convincing our families that horseback riding in Brown County was more enjoyable (and less dangerous) than skiing in Colorado, we accepted the challenge of being teacher associates with the Diffusion Project. We were going to have a chance to become a vital part of the Diffusion operation.

Diffusion? We quickly discovered that we could pronounce and spell diffusion, but its meaning escaped us completely. We reminded ourselves though that innovators are risk-takers and began our year filled with hope and enthusiasm.

We found diffusion to have many meanings. It meant becoming familiar with the curriculum projects at Indiana University. We visited pilot schools and collected information for the Anthropology Case Materials Project. We previewed materials for the World History, the Comparing Political Experiences, and the Population Education projects. Needless to say we were deeply impressed with the sincerity, creativity, competency, and openness of the people at Indiana University's Social Studies Development Center.

Tom Castellano and Dave Horst are teacher associates in the Social Studies Diffusion Center at Indiana University.

Diffusion also meant disseminating information. As Jim Becker described it in our preliminary correspondence, "It involves disseminating information about change in such a way to improve and expand a school's use of innovations in social education." As members of a six-person staff, we disseminated information by participating in workshops and conventions from Boston to Terre Haute, from Milwaukee to Rochester, and from Bloomington to Boulder. We produced an informational film on social studies education today. We prepared an annotated bibliography of organizations that provide services to teachers.

As the months passed, we gradually discovered that diffusion was "an idea whose time has come." We realized that if the 1960's were the years of development, the 1970's promised to be the decade of diffusion. We began to appreciate more and more the real need for diffusion activities. The objectives of the Project became much clearer as we become more involved in diffusion work. Janet Eyler's article in the Fall 1972 issue of the Indiana Social Studies Quarterly provided the conceptual framework. She pointed out that after examining the research on innovation, the Diffusion Project decided to direct its attention to social studies departments. By developing their capacity to cope with change, departments could become a force for change, and for self-renewal.

Directly related to this effort, we visited, consulted and engaged in staff development activities with the consortium of schools cooperating with the Project. In a word, our principal pursuit during the year has been to study educational change and the process of innovation. What did we observe? What did we learn about change? And what can we share with our colleagues in other social studies departments?

First we found that many teachers are using some of the newer project materials and instructional procedures. The Harvard Public Issues Series, High School Geography Project materials, American Political Behavior, Sociological Resources for the Social Studies and Fenton's Series are found in many classrooms, and simulations, games, role playing, valuing and inquiry are employed by a large number of classroom instructors.

Our visits to schools and conventions also revealed a teaching profession in a state of tension. Confronted by the conflicting demands of disillusioned students, angry taxpayers, accountability-minded boards of eudcation and journalistic and professional critics, teachers found themselves torn between resignation and asserting their professional competence. Operating within an organizational environment that continually creates barriers to effective communication, and governed by a set of norms that hinders collaboration and sharing, innovative teachers often found themselves isolated and frustrated as change agents.

Our diffusion activities and experiences, therefore, suggest that more than industry and vigor on the part of the individual teacher is required

if social studies practitioners are to have an impact on curriculum and on student performance. If those in a position to know best what works and what does not work in the classroom--the teachers themselves--do not communicate with one another or are unable to work effectively as members of a group, then teachers will remain "as a target group to be molded, changed or influenced." Worse yet, social studies will continue to rank as one of the least interesting, least important subjects with students.

If social studies departments are to develop a capacity to cope with change and innovation, they need to acquire a set of skills that will enable them to function as self-renewing groups. Specifically, departments must be capable of diagnosing and solving problems, of identifying goals, of locating resources, of making decisions, of working effectively as groups, of uncovering and managing conflict, and of facilitating clear communications.

In addition the norms, the formal and informal do's and don'ts which prescribe teacher behavior, must be altered to foster cooperation. Department members must learn and understand the value of sharing and collaborating. In short, social studies departments must take on new identities.

It would be unreasonable to suggest that transforming the social studies department is an easy task. Obviously it requires much time, effort, patience and intelligence. It is not an impossible undertaking, however. To assist those departments willing to try, the Diffusion Project is preparing a handbook which includes instruments and exercises designed to develop the necessary skills and to foster sharing. The Project is sponsoring a summer workshop for teams of social studies personnel interested in implementing Anthropology Case Materials and Sociological Resources for the Social Studies in their schools. The workshop will be held in Bloomington from July 9 through July 27. The Project staff was also responsible for three of the six articles on changing the teaching of social studies which were featured in the March 1973 issue of Social Education. We especially recommend the article by William Pulliam which contains some excellent and practical "strategies to stimulate productive change."

As the year all too rapidly draws to a close, we can state unequivocally that the most significant change of all has occurred within us. Nothing in our previous educational experiences can quite measure up to our year in Indiana. The opportunity to meet and work with the most talented people in social studies education has had a profound impact on us. Visiting with teachers in many parts of the country has renewed our confidence in the future of education. Most significantly, working closely as a team of two since September has reinforced the idea that sharing is productive. Although our tenure as members of the Diffusion staff is almost over, we will continue to be actively involved in something we believe deeply in--diffusion. Both of us have formulated plans to increase the collaborative and staff development activities in our own social studies departments, and to work closely with others who are equally interested in promoting change.

HOOSIER HAPPENINGS

One of the more significant happenings in the state this spring, as far as potential impact on social studies instruction is concerned, was the set of rulings by the Indiana Commission on General Education regarding credits, titles, and grade level designations for various courses.

Indiana schools are now permitted to offer "mini-courses" without first seeking special permission from the Commission. The courses may be offered in multiples of three weeks, and credits may be awarded in multiples of one-twentieth. Course titles which were added, which would be of interest to social studies teachers, include: African studies, Anthropology, Asian studies, consumer economics, environmental studies, ethnic studies, cultural studies, and humanities. The third ruling permits schools to eliminate grade restrictions on courses offered in grades 9 through 12.

Under this ruling, for example, the American history course requirement, which has generally been satisfied in the eleventh grade, could now be met through a series of mini-courses taken in various segments of time, in grades 9 through 12. Each multiple of credit would accumulate toward the unit of credit required for graduation. It also appears that the "one semester of United States Government" required during the senior year could also be so met. However, one would be well advised to check into that further with the Curriculum Division or the Textbook Commission prior to proceeding. In essence then, the ruling tends to increase a school system's responsibility, authority, and flexibility in the area of curriculum. This is likely to please as many as it perplexes, but, in any event, it should result in increased attention being given to curriculum decision making.

In the area of textbook adoptions comes the news that in the early fall there will be a series of regional workshops for reviewers and Textbook Commission members. They will deal with evaluation procedures, materials, and deadlines. Final selections will be made by the Commissioners on December 7, and schools will be notified of at least the titles and publishers of the selected texts during the first week in January.

Early in 1974 another series of regional workshops will be conducted under the sponsorship of the Department of Public Instruction. Schools will be encouraged to send representatives to these sessions which will be designed to increase teachers' familiarity with the selection alternatives.

An additional event scheduled for the fall, and co-sponsored by the Department of Public Instruction, the Indiana Council for the Social Studies,

and a host of other organizations, is a Workshop on Values to be held at John Marshall High School, Indianapolis, on Saturday, September 23, 1973. Major speakers are to include Paul Brandwein, Fred Newmann, and James Shaver. Get reservations in early. This should be an excellent affair.

For further details on any or all of the preceding items, contact John Harrold, Supervisor of Social Studies, Department of Public Instruction, 108 State Office Building, Indianapolis, IN 46204 (Tel: 317-633-4507).

The following announcement was received from Judith Gillespie:

> The High School Political Science Curriculum Project at the Social Studies Development Center, Indiana University, would like to thank those teachers who responded to its advertisement for innovative ideas for government classes. The project is now taking shape. The co-directors, Judith Gillespie, Howard Mehlinger, and John Patrick, are beginning to develop an alternative program for twelfth-grade government instruction called Comparing Political Experiences. The program focusses on the study of major political resources and activities such as political influence, ideology, decision-making and leadership. These concepts are applied across a wide range of political units from the school and community to the national and international levels. One special feature of the program is the use of the school as a political laboratory for applying ideas and teaching students basic skills in political participation. This combination of materials should promote the development of relevant and useful information, skills, and experiences for students' use in everyday political settings.
>
> The program will enter its first-year pilot phase in the fall. The staff will work closely with a few schools trying out and refining several, self-contained prototypes of materials. The following year, one full semester of materials will be tested.
>
> The project has completed its selection of pilot schools for next year, but there remain significant ways that schools can participate in the program. If you are interested in the program and would like to participate, inquiries can be sent to the High School Political Science Curriculum Project, Social Studies Development Center, 1129 Atwater, Bloomington, IN 47401.

A few scholarships are still available for the Indiana Council on Economic Education Workshop to be held at Purdue's Camp Limberlost, in La Grange, Indiana, from July 26 to August 5, 1973. The workshop is seeking Indiana teachers with little or no background in economics, who would like to improve their ability to deal with economics-related materials and

concepts in their elementary or secondary classrooms. Two hours of gradua credit are available from Purdue University for those who choose such an option. Write Peter Harrington, Director, ICEE, 465 Krannert Bldg., Purdue University, Lafayette, IN 47907 (Tel: 317-749-2544).

A Man: A Course of Study Teacher Training Workshop will be co-sponsored by the Indianapolis Public Schools and the Indiana State Department of Public Instruction. Dates: August 20-24, 1973. Place: Education Center, Indianapolis Public Schools. The workshop will prepare teachers to use M:ACOS in their classrooms. The sessions will include an overview of this curriculum project, and appropriate methods of teaching. All participants will be involved in activities which demonstrate the use of various M:ACOS materials. For further information, contact Joseph R. McGeehan, Social Studies Supervisor, IPS, 120 East Walnut, Indianapolis, IN 46204 (Tel: 317-634-2381).

The course M-530, Geography in Education (2), will be offered during the second summer session at Indiana University, Bloomington. One major focus in the course will concern potential applications of the High School Geography Project materials in various social studies settings. Contact: Professor Alan Backler, Geography Department, Indiana University, Bloomington, IN 47401 (Tel: 812-337-6167).

Indiana State University will again sponsor a Robert A. Taft Institute of Government Seminar for elementary and secondary school teachers at Terre Haute, July 23 to August 3, 1973. Selected participants will receive partial scholarships to cover tuition and textbooks. Write: Professor C.W. Engelland, Social Science Education Center, ISU, Terre Haute, IN 47809 (Tel: 812-232-6311).

The Chicago Tribune Institutes will hold a workshop on "The Newspaper in Social Studies Instruction", August 27-30, 1973, from 9 a.m. to 3 p.m. at the Holiday Inn, Merrillville, IN. Secondary and elementary teachers may enroll for audit ($5) or for one graduate credit ($29 - through the National College of Education). For further information, write Dr. Alan Yamakawa, Chicago Tribune Educational Services, 435 N. Michigan Ave., Chicago, IL 60611.

Teachers in the Southeastern Quarter of Indiana who would be interested in assisting in the development of instructional materials which could be used to help students examine and analyze the economic resources and possibilities for development in that region ought to contact Dr. Ray Arensman, Director of the newly instituted University of Evansville Center

for Economic Education. A fairly detailed description of the plans that Dr. Arensman has for the Center are contained in the Winter issue of the U.E. News and Alumnus Report. For a copy of the article, or for additional information, contact Dr. Arensman at the University of Evansville, P.O. Box 329, Evansville, IN 47701 (Tel: 812-477-6241).

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AD RANDOM

The College and University Faculty Assembly of NCSS is seeking articles for Theory and Research in Social Education, their new journal scheduled for publication this fall. Contact Cleo Cherryholmes, Editor, c/o Dept. of Political Science, Michigan State Univ., East Lansing, MI 48823.

The Committee on History in the Classroom (of the American Historical Association) has recently begun to publish a newsletter, the main thrust of which is to be the facilitation among teachers of an exchange of ideas on new and experimental approaches to history in the classroom. Persons interested in joing such a network should contact Ms. Miriam Greenblatt, 111 Hogarth Lane, Glencoe, IL 60022. Membership is $5.00($1.00 for students).

Profiles of Promise is an excellent resource for those interested in reading about well functioning and innovative social studies practices. For $10 a school receives four issues per month from September through May. Late subscribers can receive back issues. Write Profiles, Social Science Education Consortium, 855 Broadway, Boulder, CO 80302.

Asian Studies programs have an excellent resource available to them in China: A Resource and Curriculum Guide, Arlene Posner and Arne J. de Keigzer, eds., $2.95 paper via U. of Chicago Press, 5801 Ellis Ave., Chicago, IL 60637. It has received high praise from both the National Committee on U.S.-China Relations, and from Franklin Buchanan, editor of Focus on Asian Studies. 'Nuff said!

Teachers wishing to make use of television as a supplement to their classes ought to consider, for free, subscribing to the Prime Time School Television Gazette. It's a useful resource. Write: 100 North LaSalle St. 1208, Chicago, IL 60602.

The May, 1973 issue of Social Education offers an excellent set of essays and resources on teaching about the U.S. Constitution. Every Social Studies department ought to consider purchasing the issue even if they are not ready to acquire a departmental membership (although that would be a good move - ed.). Write NCSS, 1201 Sixteenth St., N.W., Washington, D.C. 20036.

The Law in American Society journal continues to offer excellent articles on and suggestions for teaching about Law. And it's available free of charge. Write: LIAS, 33 North LaSalle St. (1700), Chicago, IL 60602.

An additional excellent resource in this area is the film and discussion guide Arrest and Trial produced under a grant for the Indiana Criminal Justice Planning Agency. James Spencer provided excellent information on this film and its use during the recent ICSS Convention. One heard only glowing reports from teachers following those sessions (e.g., "It's almost a mini-course on its own"). The film may be borrowed from the Department of Public Instruction (contact John Harrold).

Worth examining: Consumer Education: Questions and Resources by Peter Senn and Joanne Binkley. This eleven page document offers guidelines on building a rationale, and an annotated list of resources helpful in operationalizing such a course. $ .80, SSEC, Boulder, CO 80302.

Teaching Economics in American History by George Dawson and Edward Prehn, is organized around 21 topics, each with a background statement about relevant economic concepts, some suggested discussion questions, and a series of activities. $3.50, Jt. Council on Econ. Ed., 1212 Ave. of the Americas, NY, NY 10036.

The War Peace Film Guide, Lucy Doregall, ed., contains descriptions of 200 films useful for exploring war/peace issues, and suggestions for developing discussion guides to use in debriefing such experiences. $1.75, World Without War Publications, 7245 S. Merrill, Chicago, IL 60649.

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